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THE REASON

Why do some people hang a cloth over the top of their icon? Traditionally, larger icons are often framed with towels. Sometimes these are beautifully embroidered. The tradition dates back to antiquity and has a theological basis.

According to tradition, an image of the Saviour miraculously appeared during His life on earth in order to help a suffering man. One of the earliest icons witnessed to by Church tradition is the Icon of the Saviour Not-Made-By-Hands. King Abgar was the ruler of Edessa, which was located in Syria. He was covered with leprosy all over his body. He had heard of the One who was performing great miracles (Matt 4:24) and decided to contact Him asking Him to come and heal him. Jesus could not go to Edessa, so he washed His face and rubbed it with a clean towel. His Divine Image was impressed upon the towel which He sent back to King Edgar. With thanksgiving Edgar received the towel and received heeling. Upon being healed, the ruler and his subjects adopted Christianity, and the icon towel was affixed to a "permanent plaque" and placed over the city gates. It remained here until 944, when it was taken to Constantinople. The translation of this icon occurred on August 16/28 and in some places this day of commemoration is known as "canvas" or "linen" Saviour.

Some people brought towels or cloth made of richly embroidered cloths (rushnyks) to church to be blessed on this day. These towels were left in the church for use in the church Divine Liturgy for the washing of hands by the officiating clergy and for other needs or as at the blessing of water when the priest would sprinkle the

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O Lord and Master of my life!
Take from me the spirit of laziness,
despair, lust for power and vain talking.

But give to me, Your servant,
the spirit of purity, humility and love.

Yes, Lord and King,
grant me to see my own sins
and not judge my brother.
For blessed are You,
forever and ever.
Amen.

THE LENTEN PRAYER OF ST. EPHRAIM

If we attended any services during weekdays this Lent, we participated in the moving prayer of St. Ephraim. It sets forth the essence of spiritual life. It is accompanied with several great prostrations (falling forward on the knees and touching the forehead to the floor).

Although this prayer is traditionally said during this lenten period, it is so encompassing that many people add it to their daily prayers or to recite it before they start their Jesus Prayer.

* * * * * *

The excellent highway system constructed throughout the Mediterranean world by the Romans was traveled frequently by St. Paul. Built so Roman armies could move swiftly and their traders could deliver goods efficiently, the Roman roads, also contributed to the spread of the Christian message.

THE DIVINE LITURGY

You have just come into the church. The royal doors are closed, the curtain is drawn hiding the altar table, yet you hear someone chanting which you have learned are the hours. There is a hush in the church, why?

Because the first part of the Divine Liturgy has already started although you cannot see anything. Last month, we told you that the clergy prayed before the icons, asked for forgiveness and went into the altar where they washed their hands and vested. The priest then audibly gives the reader permission to read the hours.

The Divine Liturgy has started.

The priest goes to the preparation table, which is located on the left side of the altar. He takes one of the five loaves of bread which are on the table and marks it with the sign of the cross while saying: "In memory of our Lord, our God, and Saviour Jesus Christ" and then with the spear, he cuts a square particle out of the top of the bread and lifts it out while reciting the words of the prophet Isaiah about Christ: "He was led as a sheep to the slaughter... And as a lamb dumb before the shearer, so He opened not His mouth..." This particle is called the Lamb, because it represents the suffering Saviour Whose emblem in the Old Testament was the paschal Lamb.

This particle, the Lamb, is laid in the middle of the paten, a round, footed saucer-like metal dish. The Lamb is then cut partially crosswise, while the priest says: "The Lamb of God is sacrificed, who taketh away the sin of the world, for the life and salvation of the world."

After this, the priest thrusts the spear into its right side, repeating the words of the Gospel: "One of the sol-

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CHRONOLOGY

APRIL 2005

BOY OR GIRL SCOUTS can get scholarships from the eastern Orthodox Committee on Scouting. The Russian Children's Welfare Society, Inc. has funded a $10000 scholarship. This makes three scholarships available. Apply before May 1 of each year. For info write: George N. Boulukos, 862 Guy Lombardo Ave., Freeport, NY 11520.

THOSE WITH SLOVAK ROOTS can obtain an updated Slovak Genealogy Research kit for $14.75pp from Ray Plutko, 6862 Palmer Court, Chino, CA 91710-7343. Detailed map and comprehensive area map for a specific village is also available for $6.

THE DEFENSE MINISTER OF RUSSIA stated that there are 2,000 priests serving in the Russian Army as chaplains.

THE RUSSIAN ORTHODOX CHURCH has no official opinion on the authenticity of the Holy Shroud of Turin, which has been preserved in Turin, Italy since the 17th century.

ST. ARSENIUS, FATHER SUPERIOR OF THE VALAAM MONASTERY IN RUSSIA, made a pilgrimage to Mount Athos in the 14th century. He brought back a miracle-working icon of the Mother of God, which the Athonian brotherhood gave him in blessing. St. Arsenius established Athonian rules in his monastery. The monks of Valaam still make a yearly pilgrimage to Athos, while the Athonian monks regularly visit the Valaam monastery, which is often referred to as The Athos of the North.

CHRISTMAS IN BETHLEHEM is celebrated on January 7. This year about 150 pilgrims from Russia, Ukrainia and Georgia attended the services.

A RARE HURRICANE felled one-fourth of the timber in the High Tatra Mountains in Slovakia. This is about 30,000 acres or equal to one year production. It will take up to 20 years for reforestation.

LET US SING OF JOHN, THE HIERARCH OF CHRIST is a CD sung in Church Slavonic. It comes with a booklet in English and Russian. Much familiar music with Numbers 16 to 23 featuring Holy Week music. Sung by the Holy Trinity Monastery and Seminary Choir, under the direction of Hiermonk Roman (Krassovsky). Send $20 pp to Holy Trinity Monastery Bookstore, PO Box 36, Jordanville, NY 13361-0036.

ROMANIAN TROOPS serving in the international peacekeeping forces have built two chapels for Orthodox worship. One is located in Kandahar, Afghanistan, the other 20 km from the ancient city of Ur in south Iraq.

BOARDS FOR WRITING ICONS. You may get birch wood boards already gessoed for acrylic paint in many sizes from Fr. Miroslaw Kulik. Call 1-814-736-3051 for prices and more info.

IN 1943, Nazi soldiers took frescos from Kiev. Many of these were from St. Michael's Cathedral. Seven of them now in St. Petersburg, Russia will be returned to their original home.

ECUMENICAL PATRIARCH BARTHOLOMEW has called for Turkey to change its requirement that only Turkish citizens can become Patriarch. There are only 2000 to 3000 ethnic Greeks remaining in Istanbul.

AN ORTHODOX SUNDAY SCHOOL for Orthodox living in Beijing, China has been organized at the Russian Federation's Embassy. Catechism (Zakon Bozhi) is the first subject. Added to it will be choral singing, etc. The students attend high school.

THE DON COSSACK CHORUS AND DANCERS on a video taped live from various concerts has now been digitally remastered from the original video. Available in either DVD or VHS for $15 plus $3 for postage. Enjoy one hour and 46 minutes of the best. Send checks to Helen Margitich, PO Box 1285, Monclair, NJ 07042.

PUSSYWILLOWS OR PALMS blessed on Palm Sunday/ Entrance of the Lord into Jerusalem should be placed in the icon corner and kept there until the next Palm Sunday.

THE NON-DENOMINATIONAL DAVIDSON, NC CLERGY CENTER helps pastors, spouses and other church workers improve their spiritual, mental and physical health. It was started by a former Presbyterian pastor who experienced depression and anxiety for the needs of other exhausted and burned-out clergy. For info: www.davidsonclergycenter.org

THERE ARE MUSLIMS IN RUSSIA not only in the traditional places but muslim settlements are growing in the Karelian area. A recent study asked: "Where on the territory of Russia is the most holy places for its Orthodox people? Known throughout the world are its wooden churches in Kizhi and its monastic settlements in Valaam. This area is today most active in starting Muslim settlements. Why is this?"

THE GEORGIAN ORTHODOX CHURCH withdrew from the World Council of Churches and other ecumenical organizations in 1997. At its 8th assembly in 1998, the Council set up the Special Commission on Orthodox participation in the WCC to study the situation. The Special Commission has identified divergencies in ecclesiology, or how churches understand themselves in relation to the undivided church as the fundamental obstacle in ecumenical relations. The study will be presented at the 9th assembly in 2006. Meetings have been held with Georgian Church officials.

(Continued from front page)
THE REASON

icons, people would wipe them with their special towels and take them home. They would then place them over their main icon in the corner.

Thus started the tradition of placing a cloth over the icons.

(Continued from front page)
THE DIVINE LITURGY

diers with a lance pierced His side; and immediately there came out blood and water…" At this moment he pours wine and water into the chalice. The Lamb, taken from the first bread is the only bread which is consecrated for communion.

Questions:

1. I came to church five minutes early, why can't the priest hear my confession?
2. Why can't we talk while the hours are being read?
3. What is the particle called which is cut from the first prosphora?

LIGHTER MOMENT

–Anonymous

JIM WENT TO VISIT his 90-year-old grandfather. The next morning, his grandfather prepared a breakfast of eggs and bacon. Jim noticed a filmy substance on his plate and asked, "Are these plates clean?" His grandfather replied, "Those plates are as clean as cold water can get them, so go on and finish your meal."

That afternoon, while eating hamburgers his grandfather made for lunch, Jim noticed tiny specks around the edge of his plate and what appeared to be dried egg yolk. He asked again, "Are you sure these plates are clean?" Without looking up from his hamburger, his grandfather answered, "I told you, those dishes are as clean as cold water can get them. Don't ask me about it no more!"

Later that afternoon, Jim left to get dinner in a nearby town. As he was leaving, his grandfather's dog started to growl and wouldn't let him pass. Jim yelled, "Grandpa, your dog won't let me out."

Without diverting his attention from the football game on TV, his grandfather shouted, "Coldwater, go lie down!"

APRIL 2005

APRIL
2. Soul Saturday.
3. 3rd Sunday of Lent - Cross Veneration
9. Soul Saturday
10. 4th Sunday of Lent - John Climacus
17. 5th Sunday of Lent - Mary of Egypt
23/May 6. St. George
23. Lazarus Saturday
24. Entry of Lord into Jerusalem/Palm Sunday
25-30. Holy Week

IRREVERENCE IN THE HOUSE OF GOD

by St. John Chrysostom (†407)

What I am going to say is disagreeable, but I will say it nevertheless. A grievous disease prevails in the Church. When we assemble to hold communion with God and are in the process of glorifying God, some of you carry on your own private conversations and amusements. For example: Prayer is going on, yet some of you – *both young and old* – are unconcerned. A sleepy indifference and boredom possesses you. You daydream, and your eyes and attention roam all over the place.

Again, I see others talking while the Prayer is going on. They discuss private matters of business, and gossip while the assembly holds converse with God. Some even indulge in slander and mockery thereby desecrating the Lord's House. Such is the iniquity and irreverence of many.

Yet even more perverse, while the Priest is pronouncing the Blessing, I see people giggling at their own jokes and laughing outright; others shaking their heads, hearing and sneering with contempt. Such is the magnitude of evil mischief spread here. Why do such gather here? To worship, or to manifest contempt for His Holy Place?

Do you not know that you stand in a Holy Place, in the company of Angels? With the Angels, we chant and sing hymns. And yet, you stand there laughing! Is what we do here a theatrical amusement. It is a wonder that we have not yet been struck by a thunderbolt. For such behavior might well be visited with such destruction.

They gossip while the Holy Word is being preached! They laugh at the moment of the fearful Mystery. They busy themselves with profane triflings during prayer! They talk while the Priest blesses! Oh, the blasphemy of it all! Are not such people worthless reprobates and evil mischief makers? Shouldn't they be treated as pests and nuisances, to be driven from Church?

Have they no sense of shame in the presence of the Holy? Have they no fear of God? How long will we have to endorse such evil mischief in the Master's House? How long can we tolerate such contempt before the majesty of God's Throne?

Therefore, I solemnly beseech you: Refrain from your wicked conduct. Be attentive to Holy Things. Show devotion and reverence to your Lord. You cannot continue profaning this Holy Place with your intruding talk and outbursts of merriment. Converse at home, and express your amusement at the theater. Remember. You stand under the judgment of God, and your irreverence will be your condemnation.

LIGHTER MOMENT

An old retired priest was flying to a small mission church to "fill in." When he got to the airport counter, he presented his ticket and his luggage to the agent with a request. "I'd like to send my large green suitcase with my vestments to Kennedy Airport in New York and my small black suitcase with my personal items to O'Hara in Chicago.

The confused agent said: "I'm sorry, Father, but we can't do that."

"I'm so relieved to hear you say that," the old priest said, "because that's what you did with my luggage last month when I flew in to Kansas City."

BIBLE QUIZ

Each of the following verses is the last verse in a book of the Bible. Name the book for each.

1. And they were continually in the temple, praising and blessing God. Amen.
2. The grace of our Lord Jesus Christ be with you all. Amen.
3. Let everything that hath breath praise the Lord. Praise ye the Lord.
4. To God only wise, be glory through Jesus Christ forever. Amen.
5. Give her of the fruit of her hands, and let her own words praise her in the gates.
6. The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.
7. But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

Answers
1. Luke
2. Philippians, Revelation
3. Psalm
4. Ecclesiastes
5. Proverbs
6. Colossians
7. 3 John

FUNDS

ALASKA: Copies go to Alaska to help those in this mission field to counteract the teachings of many Christian groups who tell our Orthodox people that we do not believe in the Bible. Helping send copies are: Victor Niebuhr, Catherine Kuharsky Oluich, Marion Stenko in memory of her husband, Paul, Ethel Watlock, Dorothy Burochonock and those who donated to both funds listed below.

MISSION: Copies of the "Herald" are sent where needed to tell about God and His Church. They go to prisoners, nursing home residents, and to other places and people. Helping are: Edward Korolenko, Arthur Kamberis in memory of Fr. Alexander Kobasher, who died on January 6, 2005 and brother George Kamberis, who died on August 28, 2004, Helen Suda and those who donated to both funds listed below.

ALASKA AND MISSION: Protodeacon Joseph Hotrovich, Anna Jeromsky, Marge German, Valentina Mikulich, Mr. and Mrs. Roger Miller.

POSTAGE: Thank you for responding to my note about the rising postal charges. This month you helped with about a third of the cost. Anna Jeromsky, Anna Maerean, Anonymous, A. Zahirsky, Vera Yurchak, Margaret Heckman, Mary Chupeck, Protodeacon Joseph Hotrovich, Arthur Kamberis, Nida Babich, Mary Sliza, Valentina Mikulich, James and Leslie Wokutch, Helen DeLandri, Mr. and Mrs. Roger Miller.

WINTER'S GRACE

Getting older doesn't mean becoming obsolete. It can mean growing, maturing, serving, ministering, venturing, enjoying ourselves to the end of our days. One of my friends says: "Have a blast while you last."

To idle away our last years is to rob ourselves of what could be the best years of our lives and to deprive the church of gifts God has given us to enrich it. There are still services to be rendered and there are victories to be won.

Some older people may not have the energy or inclination for leadership, but they are an invaluable asset to the next generation of people. The parish that does not appreciate their elders or shuns them is shortchanging itself. According to the psalmist, he also desired to pass along his understanding of the Lord to others, and he prayed: "When I am old and grayheaded, O God, do not forsake me, until I have shewed thy strength unto this generation, and thy power to every one that is to come." (Psalm 71:18)

We too should remain open to being used by God to enrich others' lives. Our greatest usefulness may be to pass our understanding of God on to others.

And a reproof to those who feel the elderly are not of any significance in their parish: "To forget the elderly is to ignore the wisdom of the years."

* * * * * *

When we pray: "Hallowed be Thy Name," we ask, not as wishing for God to be made holy by our prayers, for this is impossible, but we petition that His Name will be kept holy in us.

St. Cyprian of Carthage

PLACE OF REFUGE

The Orthodox of old placed much emphasis on the Psalms. It was common to have a Psalter that was well worn, falling apart, and rebound with flour-pasted brown bag paper. They loved it for its many words of wisdom but Psalm 57:1 was on a well-worn page, "Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast."

It is believed that David wrote Psalm 57 while fleeing from King Saul, who had hatred in his heart for the former shepherd boy. David ducked into a cave and barely escaped his pursuer. He was safe temporarily, but the threat was still there.

We've all been there. Maybe not in a cave, but pursued by something that strikes fear into our hearts. Perhaps it is the deep sorrow that follows the death of someone we love. Maybe it's the fear of an unknown future. Or it could be an oppressive physical illness that won't go away.

In such circumstances, God doesn't always remove the difficulty, but He is present to help us. We wish that He would swoop in and whisk us to safety – just as David may have wished for a quick end to Saul's pursuit. We plead with God to stop the pain and make the road to tomorrow smooth and straight. We beg Him to eliminate our struggle. But the difficulty remains. It is then that we have to take refuge in God as David did. While hiding in that cave, he said: "In the shadows of Your wings I will make refuge, until these troubles have passed by."

Are you in the middle of trouble? Take refuge in God. Find solace in the Psalms as your ancestors did.

* * * * * *

When God, in the beginning, molded man, this was in order to fill him up with His gifts... He did not need anyone. But to those who needed Him, He offered to enter into communion with them.

St. Irenaeus of Lyons

MEMORIES

As we now enter the Orthodox Great Lent, we can take time to look back and ask ourselves this question: "How is this Holy Lenten Season going to be different from all the wonderful 'golden' years gone by?" To many of us of the "older generation," thinking back to our youth prior to World War II, we remember that this was a special observance in our parishes and for me my ethnic Eastern Europe village in Pennsylvania.

The dance hall was shut down for almost eight weeks. Our family had a black cloth over the family radio and the only time the radio was turned on was to hear the daily news. In some families the mother pulled out a tube from the radio so it wouldn't play. There was no singing or whistling permitted in our house. And neither was loud laughter permitted. During the long evening hours after supper, we would gather around our beloved mother to repeat and to learn the prayers in preparation for our Holy Confession and Holy Communion. This was a must in our house.

I remember that our churches were always full for all the Lenten Services. If transportation was available, it made it easier for the old people to attend church services; however, most people walked to church, sometimes for several miles, in the bitter cold only to find that the church was as cold inside as it was outdoors. It was a common sight to see a coal miner, his face red from the cold, standing throughout the whole service. Women always stood on the left hand side of the church and the men on the right with the children standing in the front. The prayers were often read or sung aloud by our dear old faithful. Tears would often run down their faces.

A very worthwhile and touching story was once told to me by a very dear priest friend of mine. It happened in a small coal mining town which was the stronghold, not only for people of our faith, but for many immigrants who came to this God-given U.S.A. at the turn of the twentieth century.

In one of these coal mining towns there once lived a poor Rusyn family whose father was killed in a mining accident. This left behind a widowed mother with her tall lanky son and a very limited income (there was no compensation, no insurance, no pension). Despite this, the mother treasured her Orthodox Greek Catholic Faith. The Orthodox Great Lenten Season happened to take place during one of the coldest times of the year. The young lad was a fine student and basketball player. He often spent many hours at the local high school practicing. Upon returning home one day after school, his mother had prepared a simple Lenten meal. She insisted that her son finish the meal and then prepare himself to accompany her to church services. Naturally, the boy was tired from his strenuous workout. Although he had great love for his mother, he hoped that perhaps she would let him stay at home for some well-needed rest. After some discussion, his mother insisted, saying that he could rest later. (Bear in mind, that the mother thought that her son would one day become a priest. At the present time though her son had no thought of becoming a priest.) They both bundled up in their heavy winter clothes and departed for the church. They had no automobile and the church was a few miles from where they lived.

As the mother walked in front of the young lad, they both soon came upon a set of abandoned railroad tracks which was often used as a walkway. The tracks had been covered with heavy snow and this made the walk difficult. As they drew near the old wooden church, they could see the twinkling candles through the dimly lit windows. The young lad looked at his mother in front of him and was reminded of how much he loved her despite her old worn coat and her bent body frame as well as her old shoes. He began to reflect deeply on his very own life, about how he missed his father and also how his mother and he were left with a very meager existence. He remembered that through all of this, he had never heard his mother complain about her lot in life. Most important was the fact that on one of the coldest days of the year, she had placed going to church as her greatest joy.

The young lad stopped for a few moments and thought to himself "when the proper time comes, I will tell her that I will fulfill her dream by striving to become a priest."

At this time, the battle of World War II was in full force, and like so many of us older people, he went off to serve our country. When the war ended and with God's help he returned home to that little old coal mining town. Soon after, he kept his promise and entered the seminary to study for the Holy Orthodox Priesthood. After finishing his studies at the seminary, he was ordained an Orthodox Priest. He began to serve the people entrusted to his spiritual care. After his holy ordination, his mother lived with him for many years as he served through the state of Pennsylvania. He celebrated the divine services in small towns as well as larger ones always remembering his roots and the place where he called home. Unfortunately, as a result of an automobile accident, the priest is no longer with us. He will always be remembered with the great love that his people had for him, because he so faithfully had served their spiritual needs.

My dear priest friend who told me this beautiful story is also no longer with us. May God grant both of them rest and may their memory be eternal.

I know that most of us have beautiful memories of our own parish lives that make up the history of our own Orthodox Christian faith. As we reflect on them during this holy Lenten season, it's important for us to pass them on to our younger people and our friends. We can learn so much from each other which brings us closer together in great Christian love.

George Walko

Please submit your stories and anecdotes for *"Memories"* to: Margaret Pysarchyk, 2125 Garfield Street, Lorain, OH 44055 or e-mail: mpysarchyk@hotmail.com

HOLY THURSDAY EVENING

On Holy Thursday evening a service called the Suffering or Passion of Our Lord Jesus Christ – or The Passion is held. The feature most remembered is the reading of the twelve Gospel passages selected from all four gospels. These twelve readings describe in detail the suffering of Our Lord and begin with the discourse which Jesus had with His Apostles at the Last Supper just before He left for Gethsemane. The last reading deals with His being placed in the garden tomb of Joseph of Arimathea. During the reading of the Gospel, the faithful stand with lighted candles and in some parishes twelve candles are lighted with one doused after each reading.

Between the readings, educational anthems are sung denouncing Judas' treason and the malice of Jesus' persecutors. In some parishes, the clergy change their vestments after each reading. The bells are rung after each reading to proclaim to those at home the suffering of Christ.

The entire service is so composed as to stir up in our hearts sympathy and love for Christ Who willingly laid down His life to reconcile us with our heavenly Father and to ensure salvation for us all.

You might want to read the twelve readings during the remainder of Great Lent as your daily meditation. This listing is also given for the convenience of those who take their Bible to church to follow the readings or for those who cannot get to the church but read them at home on Thursday evening.

1. John 13:31-18:1
2. John 18:1-18
3. Matt 26:57-75
4. John 18:28-19:16
5. Matt 27:3-32
6. Mark 15:16-32
7. Matt 27:33-54
8. Luke 23:32-49
9. John 19:25-37
10. Mark 15:43-47
11. John 19:38-42
12. Matt 27:62-66

* * * * * *

Better a little with fear of the Lord than a great fortune with anxiety. Better a dish of herbs where love is than a fatted ox and hatred with it.

Psalm 15:16-17

Undique (from everywhere)

The Church of the Holy Sepulcher in Jerusalem is built at the site of a rock cave said to be the tomb where Jesus was buried after His crucifixion. On Holy Saturday, the Orthodox Patriarch enters the tomb and emerges with a flame which is then used to light the candles of the cheering crowds waiting outside the tomb.

The preferred time for the blessing of willows and palms is before the Divine Liturgy. The faithful then stand holding them and a lightened candle during the celebration of the Divine Liturgy.

To those unfamiliar with Orthodox worship, it is difficult to convey a proper sense of its sheer expressive extravagance – its dramaturgical splendor, its combination of the mystical and the spectacular, its profusion of symbols, poetry and large forceful gestures. The churches are lavishly adorned with icons, the entire liturgy is sung, the services are long and intricate, and everything (if well executed) is utterly absorbing. (a non-Orthodox)

The Lemkos, also known as the west Carpathian Russians, are the oldest Slavic race in Europe. The country of their origin, Lemkovina or Galicia, is a land of villages, now equally divided between Poland and Slovakia. The Lemko tongue is a compendium of all Slavic languages, and in their ancient folklore lies the source of nearly all present Slavic customs, touching the national habits of the Russian, Ukrainian, Pole, Czech, Slavic, Serbian, Croation and Slovene.

The Liturgy of the Presanctified is essentially a Lenten Vespers service at which Holy Communion is given (but which is consecrated at the closest Divine Liturgy prior).

What do you do after you receive Holy Communion? Some people pray a few minutes immediately after receiving communion and others look around while chomping on the prosphora as if it's a cookie.

On the day we call Palm Sunday, the Lord Jesus presented Himself to Israel as their King when He rode into Jerusalem on a donkey. Had He been astride a spirited horse He would have looked more kingly, but Zachariah had prophesied He would come in the humble way that He did. Why? Kings of the East rode donkeys when on errands of peace. The horse was used as a charger in war.

St. John Chrysostom said: "Many who are ignorant, wishing to make the Sign of the Cross upon themselves, wave their hand in front of their faces. Such people labor in vain, for not depicting the Cross properly..., they make the demons rejoice with this waving. But if one depicts the Sign of the Cross properly, placing it upon the forehead, the stomach, on the right shoulder and then upon the left, then the Angels, beholding the Sign of the True Cross ... are filled with joy."

Most of our churches are closed all week. Here is an interesting note taken from the life of St. Alexei (Metchev). "For eight years I served liturgy daily in an empty church. One archpriest said to me: 'Every time I passed your church, I would hear the bells ringing, but whenever I went into the church, it was empty. Nothing will come of this: you ring in vain. No one will come.' But Fr. Alexei continued to serve, and after the passage of several years, the people streamed to church." In reminiscences about him, many people repeat the observation that "during Divine Services the small and insignificant priest Metchev would appear to be great, even huge."

Many of the pioneers who started the original parishes in America left their homelands in Europe at a very early age. Some of them were only 14 or 15. Many of them were never to see their parents again. Their motto was "Bog pomoshet" "God will help."

Editor's Notes

With God's Grace, this month's issue completes 53 years of publishing of "The Orthodox Herald." It has been written from a lanai in Honolulu, Hawaii overlooking the Pacific Ocean to the Schermeitiev Mansion overlooking the beautiful spa city of Weisbaden, Germany and many, many places inbetween. Wherever we have lived and through the tribulations and joys of these years God has sustained us. How could we not work to share this news about Him?

We are in Great Lent, a time set aside for prayer and meditation. This yearly spiritual checkup is needed to pinpoint our spiritual diseases and try to get a "cure" for them. "What shall I render to the Lord for all the things He has given me?"

Throughout these years we have been helped by so many people. This month, my appreciation goes to Claudia Slaby, who sponsors a Packet Plan in memory of her parents, Anthony and Stephanie Pawlik. The packet goes to their home parish in Manville, NJ.

How good it is to see green again after such a long, white winter. With this change, we in the north stop hibernating and make plans for the summer. One of the first events on our calendars will be making a pilgrimage to St. Tikhon's Monastery for the 100th anniversary of its founding, which will be celebrated on the May 29th weekend. The monastery is located in So. Canaan, PA, which is north of Scranton, PA.

On the last page of this issue you will find a sentence: "Knowing God means more than knowing about God." We have the faith of the apostles, the faith once for all delivered to the saints. However, we cannot bring many to our faith by only telling people it is the true faith. As the saying goes: "Being right is not enough." What will attract the world to Orthodoxy is the same thing that has always attracted people to the Church: the beauty of our worship and the holiness of our lives. Many of us are eager to learn more about our faith. This is commendable. This is wonderful but in this endeavor let's not forget God.

May you have a good Lent and live to greet the Holy Resurrection.

Matushka Nina Stroyen

PRESS FUND

Thank you/Spasebo to all of you who are helping me to keep publishing the paper. The paper is supported only by its readers, as it has been for 53 years. This truly is a paper that is being passed down from mother or father to their children. Helping this month are: Anna Jeromsky, Anna Dorozynski, Anonymous (2), Michael Guresh, Evelyn Leleck, Susan Hlivka Johnson, Donald Belinsky, Valentina Mikulich, Mr. and Mrs. Roger Miller, Catherine Shaffchick, Mike Christopulos, Michael Matson, Mary S. Capo, Protodeacon Joseph Hotrovich, Irene Allen, Raymond Gadke, Ethel Watlock, Edward Chuprinko Family, Elfi Post, Julia Golit.

Martha Lutz in memory of her husband, Edwin, who died on 30 September 2004.

Helen S. Allen in memory of Fr. Basil Stroyen.

Mr. and Mrs. Roger Miller in memory of Rodney Evgeny Morgan.

Marie Derkash in memory of husband William.

Elizabeth Nagorny in memory of her niece, Valery Borovoy, who died September 13, 2004.

Anna Plefka in memory of husband, Joseph.

Mary Kurucza in memory of husband, Stephen.

Andrew Tus in memory of Irene and John Tus, Paul and Mary Roberts, Fr. Basil Stroyen and for health of Steve and Eleanora Evancho and Matushka Nina.

Linda Smith for health of her family.

Anonymous in memory of Fr. Basil Stroyen and Fr. John Govrusik, Jr., and for health of Fr. Daniel Donovan, John Govrusik, Sr., Marushka Olga Govrusik, Matushka Helen Donovan and Matushka Nina.

May God watch over them.

LIGHTER MOMENT

"What's new around your house?" asked a grandmother of her young grandson.

"I don't know," he replied sadly, "they spell everything.



I received this recipe from Stefan, who wrote that his mother, who immigrated from what is present day Slovakia, made this for lunch on ironing days during Lent. She used her home-canned tomatoes, but Stefan says he has to be satisfied with store-bought ones. Children like this because it is not overly spiced.

TOMATO SAUCE
WITH EASY DUMPLINGS

SAUCE

1 Tbls. green pepper, chopped
2 Tbls. onion, chopped
2 Tbls. oil
2 Tbls. flour
1 No. 2 can tomatoes (about 3 1/2 cups)
1 Tbls. chopped celery tops
1 tsp. sugar
1/2 tsp. salt

Saute green pepper and onion in a large, deep pan in the oil until tender. Blend in the flour. Add tomatoes, celery tops, sugar and salt and cook until it comes to a boil, stirring constantly. Lower heat. Simmer for 5 minutes. Meanwhile, make the dumplings.

DUMPLINGS

1 cup flour
2 tsp. baking powder
1/2 tsp. salt
2 Tbls. shortening
1/2 cup cheddar cheese, grated
1 Tbls. parsley
1/2 cup milk

Cut shortening into dry ingredients until mixture resembles coarse meat. Blend in cheese and parsley. Add milk all at once until all flour is moistened. Dip a tablespoon into cold water and then take up dough on tip of spoon and drop into hot tomato sauce. Repeat process. Lower heat. Cover pot tightly and let steam for 20 minutes. Don't remove lid during steaming process.

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REJOICE IN THE LORD ALWAYS

Palm Sunday is the Sunday of triumph which prepares us for the crowning triumph which we shall celebrate on Easter. On this day Jesus rides in glory into Jerusalem, the city of peace between God and humanity. The people acclaim Him to be Who He really is – the Messiah, sent by the Heavenly Father to save the world.

As the events unfold, it is clear that this is not the final victory. Jesus still has enormous trials to undergo. He has before Him the most ferocious battle that can be imagined. There are the betrayal by His disciple, the trial, the unjust condemnation, the torments, the cross, the incredible weight of all the sins of humanity.

Yet these are but the consequences of the choice He has already made: to fulfill the Father's will – to redeem humans from slavery to sin, death, their alienation from God, each other and their own selves. If we look at things the way they really are, we shall understand why, even in the Services which convey the pain and suffering of the Saviour, we find notes of joy and victory. It is because we celebrate our Hero's VICTORY. Step by painful step He WINS each contest and, finally, with His victory shout upon the Cross proclaims that indeed "It is finished." He has won!

Thus, as Saint Paul calls us in Philippians 4:4-9: "Rejoice in the Lord always; again I will say, Rejoice. Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything...!" Alleluia!

Ihor George Kutash, Priest

Home Bible Reading Schedule

APRIL 2005

1. Isa 13:2-13	16. Heb 9:24-28
2. Heb 10:32-38	**17. Heb 9:11-14**
3. Heb 4:14-5:6	18. Isa 48:17-49:4
4. Isa 14:24-32	19. Isa 49:6-11
5. Isa 25:1-9	20. Isa 58:1-12
6. Isa 26:21-27:9	21. Isa 65:8-17
7. Isa 28:14-22	22. Isa 66:10-24
8. Isa 29:13-23	23. Heb 12:28-13:8
9. Heb 6:9-12	**24. Phil 4:4-9**
10. Heb 6:13-20	25. Job 1:1-12
11. Isa 37:33-38:6	26. Job 1:13-22
12. Isa 40:18-31	27. Job 2:1-10
13. Isa 41:4-14	28. 1 Cor 11:28-32
14. Isa 42:5-16	29. 1 Cor 1:18-2:2
15. Isa 45:11-17	30. Rom 6:3-11

BIBLE STUDY

The Epistle reading for Palm Sunday is Philippians 4:4-9. It tells us about the peace of God, which passeth all understanding. What makes one individual experience this peace in the midst of trial and tribulation while another person falls apart when the smallest upheavel or trial comes their way?

It is the presence of Christ in their life and the relationship that they have established and maintained with Him that allows them to withstand all the valleys or trials of life.

In the 14th chapter of St. John, which is read during the Paschal cycle, Jesus comforts His disciples because He knows that He is going to leave them. He begins to assure them from the very fist verse: "Let not your heart be troubled: ye believe in God, believe also in me." Then as He continues (verses 15-17) He comforts them even further by promising them a counselor or comforter who would live within them and give them that peace that would surpass all understanding.

And this Comforter would be with them forever! This comforter, the Holy Spirit, would live in them and remind them of everything Jesus has said. This assurance is also meant for us.

Thus Jesus continues to speak to us from the words of the Scriptures: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27) What blessed words to assure us!

The world gives false sort of external peace that does not last, but Jesus gives that inner peace which "surpasses and transcends all understanding."

KRUZHOK

Last month I wrote of an unorganized group, which held discussions on various religious subjects face-to-face, via e-mail and phone. They have identified themselves as Dom yuchene. There has been much interest in joining this group. One person suggested a conference hookup, as she has been hoping for such a discussion opportunity for several years.

This month, the motley group had a most revealing talk on the parable of the Publican and Pharisee. The input was wide, ranging from the customs of the time when it was delivered to present day understanding of the relationship of these three people.